

اقْرَأْ بِاسْمِ رَبِّكَ

RECITE IN THE NAME OF YOUR LORD

All praises are due to Allah ﷻ. Anything good is from Allah ﷻ and any mistakes are from ourselves and the shaitan. May Allah ﷻ forgive us.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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INTRODUCTION

- The last juz contains many reminders of the Last Day and verses for purification.
- The Prophet (ﷺ) went through the best nurturing and through these surahs Allah (سبحانه وتعالى) reminds us to not skip him and what he went through. We see the care and love of Allah (سبحانه وتعالى) towards His beloved Prophet (ﷺ). We do not want to go below this level and only have feelings for ourselves.

- What do we prepare for the Last Day? Love of Allah (سبحانه وتعالى) and His Messenger (ﷺ).
When this love is there, the ego is removed.
- Now we are reaching the final part of the journey of the Qur'an.

SURAH AL MASAD



- The word (مسد) is describing the rope around the neck of the wife of Abu Lahab in hellfire.
- Abu Lahab was the uncle of the Prophet (ﷺ) and the first to disbelieve in him. The surah is named after what is tied around the neck of his wife. This shows us the importance of choosing good companions in life. They were together in torment till the end.
- Who we choose as our companions will remain with us in this world and in the next.

- The theme of Surah Al Masad is scolding of Abu Lahab and his wife, and their end. We see Allah (سبحانه وتعالى) defending the Prophet (ﷺ) and His religion.
- There are no names of Allah mentioned in this surah.
- The repeated words in the surah are (لهب) meaning fire and (تبت) meaning perish.
- This is a Meccan surah unlike the previous surah, Surah Al Kaafiroon which was a Medani surah. After Surah Al Kaafiroon we saw opening, victory and fruits in Surah An Nasr and now Surah Al Masad shows us the end of those in loss, humiliation and disgrace.

- Anyone who goes against the messenger of Allah (ﷺ) cannot have a good end in this world or in the next.
- With this surah we see the love and care of Allah (سبحانه وتعالى) towards the Prophet (ﷺ). He faced a strong enemy from the first moment he called to Allah (سبحانه وتعالى).

PERISH THE HANDS OF ABU LAHAB

عَنِ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ ﷺ خَرَجَ إِلَى الْبَطْحَاءِ فَصَعِدَ إِلَى الْجَبَلِ
فَنَادَى " يَا صَبَاحَاهُ ". فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالَ " أَرَأَيْتُمْ إِنْ
حَدَّثْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ أَوْ مُمْسِيكُمْ، أَكُنْتُمْ تُصَدِّقُونِي ".
قَالُوا نَعَمْ. قَالَ " فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ". فَقَالَ
أَبُو لَهَبٍ أَلَيْهَذَا جَمَعْتَنَا تَبًّا لَكَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { تَبَّتْ يَدَا أَبِي
لَهَبٍ } إِلَى آخِرِهَا.

Narrated Ibn `Abbas: The Prophet (ﷺ) went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" So the Quraish

people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abu Lahab said, "Is it for this reason that you have gathered us? May you perish ! " Then Allah revealed: 'Perish the hands of Abu Lahab¹!

- Abu Lahab was the first to disbelieve in the Prophet (ﷺ).

SURAH AL BAQARAH 41

وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِۦ

and be not the first to disbelieve in it.

- He was a disbeliever till the end of his life. This surah was revealed in his lifetime, yet he didn't believe. This also increases our belief in the decree. Allah (سبحانه وتعالى) is the All-Knower of what lies in the hearts.

¹ Sahih al-Bukhari 4972

- May Allah (سبحانه وتعالى) never write disbelief in our hearts and always write faith in our hearts.
- The surah is console to the Prophet (ﷺ) from the one who hurt him. After teaching us that there cannot be mixture of religion in Surah Al Kaafiroon. Victory is for the one who chooses the religion of Allah. Those who do not choose to believe in Allah will be the end mentioned in Surah Al Masad. They cannot have the same end if they did not take the same path.

SURAH AL MASAD 1

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the hands of Abu Lahab be ruined, and ruined is he.

- This is destruction upon destruction. There is no victory.

- The start is a dua against Abu Lahab and the end is about the palm fibre around his wife's neck.
- This husband and wife were helping each other in the path of harming the Prophet (ﷺ). So they are also joined together and her punishment is bringing torment to her husband.
- Good companions make matters nice and good for each other.
- This surah also tells us the end of those who make matters difficult for the Prophet (ﷺ), those who want to follow his way and those who want to follow the truth.
- The start of dawah was difficult but there was victory in the end and that is what matters. It is

not about how matters begin but about how they end.

- The objective is not to focus on the harm they inflicted. In the end, there is destruction for those who harm and not for the Prophet (ﷺ).
- This surah was revealed ten years before the death of Abu Lahab. He had ten years to see the truth in front of him. No one can say that Allah (سبحانه وتعالى) is unjust or that he was not given a chance.
- The second (وَتَبَّ) is to confirm that he is perished.
- Abu Lahab was a nickname that was given to him because of the brightness of his face. In the end, he was in the blazing fire which is also bright.

- Abu Lahab's name was Abdul Uzzah - he is named after an idol. His brother was Abdullah, who was the father of the Prophet (ﷺ).
- How we deal with others is how we will be dealt with. Allah (سبحانه وتعالى) is Ad Dayyan (The Recompensor).
- Abu Lahab used to constantly follow the Prophet (ﷺ) even in the markets when the Prophet (ﷺ) would call people to Islam. Abu Lahab would then tell the people to not follow the Prophet (ﷺ).
- The two sons of Abu Lahab were to marry the two daughters of the Prophet (ﷺ). But when the Prophet (ﷺ) did not leave his preaching, he asked his sons to leave the Prophet's daughters. Imagine the hatred in his heart.

- He will always be in a loss, misery and destruction and can never win.
- It was not an easy situation for the Prophet (ﷺ) to be in. This was his uncle.
- The surah mentions the name of Abu Lahab, yet he is destroyed. This show us that it is not names or lineage that will save us but faith.

SURAH AL MASAD 2

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

His wealth will not avail him or that which he gained.

- Abu Lahab used to say, 'if what my nephew us saying is true, I will ransom my wealth and my children to save myself from the punishment.
- This shows his selfishness and how much he underestimated the torment.

- In no way will wealth, inheritance, earning or children protect anyone from the fire. Belief is what will ransom us and save us.
- In the end, two of his sons accepted Islam and they also witnessed the Battle of Hunayn with the Prophet (ﷺ).

SURAH AL HAQQA 28, 29

28.

مَا أَغْنَىٰ عَنِّي مَالِيهِ

My wealth has not availed me.

29.

هَلَكَ عَنِّي سُلْطَانِيهِ

Gone from me is my authority."

- Nothing can save us on that Day.

SURAH AL MASAD 3

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ

He will [enter to] burn in a Fire of [blazing] flame

- The description of the fire is matching with his nickname. He will be surrounded by a fire that is intensely burning. May Allah (سبحانه وتعالى) protect us from the torment of the fire.

SURAH AL AHZAB 66

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا
الرَّسُولَ

The Day their faces will be turned about in the Fire, they will say, "How we wish we had obeyed Allah and obeyed the Messenger."

- The fire is not something simple. One atom of faith will save a person from the fire. So how precious is this faith? What a big loss it is to disbelieve?
- (يَصْلَى) in present tense shows the continuous, renewing and constant burning of the fire.

SURAH AL MASAD 4

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

And his wife [as well] - the carrier of firewood.

- His wife was from the leading women of Quraysh. Her nickname was Umm Jameel, not because of having a son called Jameel but because of her beauty. She was the sister of Aby Sufyan. She was called Hammalatal Hatab because she used to gather firewood with thorns to place in the path of the Prophet (ﷺ).
- This show the intensity of the feelings of hatred she had in her heart towards the Prophet (ﷺ). She was willing to go through the pain of collecting wood with thorns to harm him.

SURAH AL MASAD 4

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ

And his wife [as well] - the carrier of firewood.

- When this surah was revealed, the wife of Abu Lahab came out wailing, and she had a stone in her hand. She was saying, 'He criticizes our father, and his religion is our scorn, and his command is to disobey us.'
- The Messenger of Allah (ﷺ) was sitting in the Masjid (of the Ka`bah) and Abu Bakr was with him. When Abu Bakr saw her he said, 'O Messenger of Allah! She is coming and I fear that she will see you.' The Messenger of Allah replied, « إِنَّهَا لَنْ تَرَانِي » (Verily, she will not see me.) Then he recited some of the Qur'an as a protection for himself. This is as Allah says,

SURAH AL ISRAA' 45

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
حِجَابًا مَّسْتُورًا

And when you recite the Qur'an, We put between you and those who do not believe in the Hereafter a concealed partition.

- So she advanced until she was standing in front of Abu Bakr and she did not see the Messenger of Allah. She then said, 'O Abu Bakr! Verily, I have been informed that your friend is making defamatory poetry about me.' Abu Bakr replied, 'Nay! By the Lord of this House (the Ka`bah) he is not defaming you.'
- So she turned away saying, 'Indeed Quraysh know that I am the daughter of their leader.'"
- This was her attitude and response.
- In the end she will be carrying wood as a torment for her husband. This is not just about

the physical pain coming back but what she did will come back to her. This is torment.

- May Allah (سبحانه وتعالى) protect us. We do not want to do bad to others and face the same in the future but instead we want to do more goodness to others.
- Money, position or children will not save anyone.

SURAH AL MASAD 5

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

Around her neck is a rope of [twisted] fiber.

- On her neck, is a rope of palm fibre.
- She used to go and use the rope to tie around the firewood so she could place them on the path of the Prophet (ﷺ).

- But then Allah (سبحانه وتعالى) will later place this rope on her neck.
- She also used to have a precious necklace that she sold. She used to use the money from it to harm the Prophet (ﷺ). Instead of spending money for the sake of Allah, she was using her money to cause harm.
- The role of a women is an important one in society. She can be a source of goodness by encouraging others to do good. She can be one who supports the religion, helps her children to raise the Word of Allah, to pray and do good.
- Then the other picture its the one who incites to harm others. Instead we want to hope for reward from the smallest of deeds.

- Our relation with Allah is not about lineage but about taqwa - this is the measure.

SAVE YOURSELVES

أَنَّ أَبَا هُرَيْرَةَ، قَالَ قَامَ رَسُولُ اللَّهِ ﷺ حِينَ أَنْزَلَ اللَّهُ {وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ} قَالَ " يَا مَعْشَرَ قُرَيْشٍ . أَوْ كَلِمَةً نَحْوَهَا . اشْتَرُوا أَنْفُسَكُمْ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ، لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، يَا عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَيَا صَفِيَّةُ عَمَّةَ رَسُولِ اللَّهِ، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا وَيَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَلِينِي مَا شِئْتِ مِنْ مَالِي، لَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا

Narrated Abu Huraira: Allah's Messenger (ﷺ) got up when the Verse:--'And warn your tribe of near kindred....' (26.214) was revealed and said, "O Quraish people! (or he said a similar word) Buy yourselves! I cannot save you from Allah (if you disobey Him) O Bani Abu Manaf! I cannot save you from Allah (if you disobey Him). O `Abbas! The son of `Abdul Muttalib! I cannot save you from Allah (if you disobey Him) O Safiya, (the aunt of Allah's Messenger (ﷺ)) I

cannot save you from Allah (if you disobey Him). O Fatima, the daughter of Muhammad !
Ask what you wish from my property, but I cannot save you from Allah (if you disobey Him).²

- We see different examples of couples in the Qur'an.
- Nuh (عليه السلام) and his wife: she was a disbeliever who used to mock her husband with the disbelievers.
- Lut (عليه السلام) and his wife: she was in support of the immoral act committed by his people and would encourage them.
- Firawn and Asiya: she was a believer.
- Surah Al Masad gives us an example of a couple who both had strong feelings of

² Sahih al-Bukhari 4771

disbelief, wanting to fight the Prophet (ﷺ) and the religion of Allah.

- The Prophet (ﷺ) and Khadijah (رضي الله عنها) were an opposite example. They had the best example of a believing relation and family. She was always supporting her husband and even spent her wealth in the path of the deen.

SURAH AL FURQAN 74

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."

- We ask Allah (سبحانه وتعالى) for a good end.

SURAH AT TAHRIM 8

رَبَّنَا أَتْمِمْ لَنَا نُورَنَا وَاغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

"Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."

- The companions we choose in life now are vital in leading us to our final destination.
- Shaithan hates pure love and will strive to ruin it. Why? Because love is the peak of tawheed. It is the final condition from the conditions of laa ilaaha illa Allah (لا إِلَهَ إِلَّا اللَّهُ) (There is no one worthy of worship except Allah). Love is the head or the three parts of worships which is love, hope and fear.
- Belief is powerful and disbelief leads to actions that do not make sense.

MAY ALLAH ADORN THE FAITH IN OUR HEARTS. AMEEN.

REFERENCES

1. تفسير الشيخ السعدي - TAFSEER SHEIKH AS SA'ADY



ADDITIONAL RESOURCES

LISTEN TO THE CLASS – FOR WOMEN

<https://vimeopro.com/markazalsalam/recite-in-the-name-of-your-lord>

TO REQUEST ACCESS TO THE RECORDING: <https://markazalsalam.com/recordings-notes>

CLASS NOTES FOR WOMEN AND MEN

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